Mariampolé and of Kalvarija. At Klaipéda their decoration consists of several finely embroidered horizontal strips. They are not only ornaments, but also symbols of virtue. In some villages it is considered improper to be seen without an apron. Once, at a market, a woman was asked to sell her apron and she considered herself outraged.

The other parts of the dress of a peasant woman are: a linen shirt with wide plaited sleeves, trimmed with small embroidered designs, a very ample woollen skirt, sometimes dark and plain and sometimes striped or of a Scottish pattern, gathered at the waist and a sleeveless vest, the *"kiklikas"*, a kind of corslet often made of valuable brocade, which made its first appearance in the early 19th century. According to Mr. Galauné, the first specimens were perhaps imported by the soldiers of Napoleon's "Grande Armée", on their retreat from Russia. In the neighbourhood of Klaipéda, the *kiklikai* are of dark velvet. Necklets of coral and especially of amber are worn on the neck. Their beads, either raw or cut in facets with a knife, have not only the value of gems, but are endowed with magic qualities, they belong to times gone by and to legend. These fossil drops of resin, which have been described by Tacitus and were sold by Ligurian traders who imported them into the countries of the Mediterranean and Black Sea area, where they were deemed to be more precious than gold and who therefore jealously kept the secret of their origin, often contained imprisoned insects and other mementoes of olden times.

Young girls wear on their heads a band of tissue held at the back by a flow of colored ribbons, married women wear instead *"nuometas"*, a sort of white veil several meters long, which is of Eastern origin, but was also adopted in the West, and Tertullian recommended its use. At first this fashion found but few followers and was later abandoned, but it became the rule for married women from 1300 until 1500. During that time a large number of themes of sculptural models were imported into Lithuania, the survivals of which have been described above. It is possible that this fashion followed the same route. And do not certain weavers, with their dour yet finely cut profiles encircled in white, resemble some statues of the Middle Ages? The veil with its folds and its ritual knots is sacred, it bestows upon such as have taken it a certain measure of authority and of office. With their head-dress resembling that of the Saints of the Church, these peasant women would seem to belong to a religious order.